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Book Reviews.

The Eschatology of Jesus; or, The Kingdom Come and Coming: A Brief Study of our Lord's Apocalyptic Language in the Synoptic Gospels. By REV. LEWIS A. MUIRHEAD, B.D. New York: A. C. Armstrong & Son, 1904. Pp. xxvii + 224. $1.75.

Mr. Muirhead here puts forth the four lectures delivered by him as the first appointee under the "Constitution of the A. B. Bruce Lectureship." The constitution of the lectureship gives as the intention "that in these lectures original contributions should be made, or, at least, the result of original work given, with a view to the promotion of New Testament learning."

The author devotes his first lecture to "The Presuppositions of Our Inquiry;" the second, to "The Main Features of Jewish Apocalypse Considered in Their Affinity to the Mind of Jesus;" the third is taken up with a study of "The Doctrine of Jesus concerning the Consummation of the Kingdom, Considered in Relation to His Ethical Doctrine and His Messianic Consciousness;" in the final lecture there is set forth the author's convictions on "The Title 'Son of Man.'"

It will be observed that Mr. Muirhead devotes the first one-fourth of his space to the establishment of critical criteria for use in his constructive work. Some of these are commonplace and vague; others are of the most extreme *a priori* type. That which is most clearly stated and most firmly established is to the effect that the arrangement of the eschatological sayings is often erroneous, due to the misunderstanding, but not intentional misrepresentation, of the evangelists. Little of direct service to the explication of the eschatology of Jesus is to be had from Mr. Muirhead's emphasis of the Book of Daniel in the second chapter. The theme treated in the final lecture must have an attraction for the author altogether apart from its reference to the last things. Only thus can one explain why more than one-fourth of the space, the longest chapter in the book, is given over to matter outside the scope of the subject. Certain small portions of the chapter only have relation to the theme. In reality, such constructive suggestions as Mr. Muirhead offers on his subject are confined, for the most part, to the third section of the work.

Central and most elaborate among the actual problems attacked at

close quarters by the author is that of the *time* of the consummation. Here his presuppositions and method may be tested. Briefly stated, the argument is: Jesus could not have said within one compass of reference both, "This generation shall not pass away, until all these things be accomplished," and, "But of that day or that hour knoweth no one, not even the angels in heaven, neither the Son, but the Father." The two sayings refer to different events and must be separated. As to the "this generation" utterance, it belongs to a class of which the other members are: (1) "Verily I say unto you, ye shall not have gone over the cities of Israel, until the Son of man be come;" (2) "Verily I say unto you, that there are some of those standing here, who shall not taste death, until they see the Son of man coming in his kingdom;" (3) "Ye shall see the Son of man sitting on the right hand of power, and coming with the clouds of heaven." To what event do all these passages refer? Primarily to the fall of the Jewish state. But that event carried with it implications for the rest of humanity. Jesus attached with emphasis some sort of finality—in relation to the whole world and the coming of the kingdom—to the downfall of the Jewish state. When depicting the fate of the Jewish nation in terms that touched literal as well as spiritual fact, Jesus added impressive indications that such a catastrophe would shake the whole world. Such we have in the paragraph beginning, "The sun shall be darkened and the moon shall not give her light." The words used had no relation to literal fact. They meant simply that there opened out for humanity a new and glorious career, in which it should be seen, even by the men of that generation, to start forward, vested in measureless powers of truth and holiness and love.

Whatever may be one's judgment as to the presuppositions, methods, and interpretative suggestions by which this conclusion is reached by Mr. Muirhead, it is to be pointed out that the whole explanation falls to pieces by virtue of the fact that the author has neglected to leave any material to which to attach the "neither the Son, but the Father" saying. To what event does it refer if all the "this generation" sayings are to be interpreted in the general sense given them by Mr. Muirhead? We have cited simply the central and most amazing of many inconsistencies in the thought of the author.

Like Haupt, to whose *Eschatologische Aussagen* Mr. Muirhead says he owes most, the author finds his main critical hope in the analytic redistribution of the record of Jesus' sayings. But, like Haupt also, he fails after analysis to make a synthesis. The ultimate and only valid test of the theory is its fitness to produce an approximately acceptable synthesized

body of sayings. At the only point where Mr. Muirhead suggests a partial synthesis he builds a structure of paper.

One must have entire sympathy with Mr. Muirhead's desire to introduce readers of English to some of the vital problems in this very difficult subject. But the critical conclusions of Weiss's *Die Predigt Jesu vom Reiche Gottes* must be met, if at all, by a like serious dealing with the actual records, without recourse to overrefinement and subtlety of interpretation. It must be said of Mr. Muirhead's effort, as Bousset has said of that of Haupt, that it is, at the best, "wobbling (*schwankend*)." It ought to enlarge the circle of those who will know Weiss's work and from it gain a keen sense of the sharp outlines of the problem presented by the synoptic eschatological sayings of Jesus. That will be a genuine service.

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St. Paul's Conceptions of the Last Things. [The Cunningham Lectures for 1904.] By REV. H. A. A. KENNEDY, M.A., D.Sc. New York: A. C. Armstrong & Son, 1904. Pp. xi+370. $2.25.

Present-day interest in eschatological questions is not at white heat. Attention is given to things present rather than to things to come. Most people are contented with vague, undefined conceptions of the "last things," and prefer not to have definite, positive convictions on such subjects. Such is the spirit of our times. May it not be due largely to misunderstanding or inadequate comprehension of the teaching of the New Testament on these matters? That teaching is, it is true, often regarded as peculiarly imperfect on these points, out of touch with the demands of modern thought. But this may be a mistake. At any rate, there is, perhaps, no field of New Testament thought that needs thorough and competent investigation as much as that of eschatology. The recent studies along these lines by Charles, Bousset, Volz, and others have both made this clear and contributed greatly to our knowledge of the general views current in the first century regarding the last things.

Dr. Kennedy has rendered a great service by his study of *St. Paul's Conceptions of the Last Things*. It is a timely work, marked throughout by careful thought, sound scholarship, and a sane method. He maintains throughout a remarkable poise and balance in his attempt to interpret the apostle's thought. He has perceived rightly that Paul's eschatology was determined, in every important feature, by his personal Christian experience, by what he knew and believed about Jesus Christ. From this